THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

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THE LILY.

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For The Li .

A Short Biographical Sketch of M .. Equal Rights and Mrs. Rights Enough.

BY G. W. KNAPP.

In maidenhood the former helped,
To do the kitchen work;
The other in the parlor sat,
And stitched some doggish quirk.

At District School and College Hall,
The former sought to store,
Her craving mind with useful truths,
And philosophic lore.

The other got a smattering
Of French at Boarding-school;
And learned to talk, O, how genteel!
And music make by rule.

From bracing air and exercise,
One's cheeks out-vied the rose;
The other's were as near as Art,
Could make with rouge-like glows.

With blushing smile one answered, "Yes,"
When Worth besought her hand;
The other faints—to Fop replies,
"As papa shall command."

The former nursed her babe herself,
With pure, maternal fondness;
The other left her's to a nurse,—
'Twould soil her silk and blonde-lace!

On Hygeine one lectured some,
'Till ten o'clock at night;
To parties, balls the other went,
And danced 'till broad day-light!

One spent her time in Fashion "calls,"
And yellow-covered novels;
"'Tother in medic books and practicing,"
In palaces and hovels.

The former took to Washington,
With her, her baby boy;
But during "sessions" left with "nurse,"
Lest he'd the "House" annoy.

To Saratoga 'tother went,
To quaff the Congress water;
And left alone with Bridget Dondee,
For months her infant daughter!

One spent a day a year to vote,
And politicians handle;
The other spent *a day each week*
To chat with Madam Scandal!

The former's children all grew up
Respectful and respected;
With habits steady, morals pure,—
Her solid mind reflected.

The other's were a noisome set,
Wild, dissipated, jolly,
And thoughtless as their mother in
Their little-minded folly!

The former with most willing hand,
With care while ail would serve us;
The sight threw 'tother into hysterics,—
She was so very nervous.

The former was a "help-meet" true,
A mate to help and bless;
The latter was a costly doll,
But fit to flirt and dress.

To sum them up at once, one was
A WOMAN true and steady:
The other claimed a different name,—
A fashionable LADY!

For The Lily.

OUR JOETTE;

A Stray Patch from Aunt Hannah's Quilt; Or, Record of the West.

BY FRANCES D. GAGE.

CONTINUED.

Three years have gone by since we left our heroine, struggling with her own heart, not for a mastery over an ill judged passion, placed unworthily upon a object that ought not to be trusted or esteemed, but to conquer a love well bestowed, because that love was not for the best good of its object.

With a nature like hers, faithful, confiding and unchanging, the trial was a fearful one. All the more so, as it required her to hold constantly before her own mind the picture of her own deformities and weakness, to aid and strengthen her resolution. She grew pale and weak, even as the invalid who submits to the knife of the surgeon, to have some impending excrescence removed, grows weak in body, yet remains firm at heart to have the work done, that the whole body may at least be healed.

How much of misery and sorrow might be saved to the world if passion could be held in abeyance to reason and judgment. If selfishness did not override all other things, and had both man and woman, to secure the well being of the most beloved object to their own immediate enjoyment.

The pleasure of to-day, the gratified love of this month, this year—the possession of the object makes them forget all else, and enter into that partnership from which death only can dissolve, in all ordinary cases.

A few months, or a few years at best, scatter the illusion, and they see then with clear vision, what if timely seen, would have saved a life of agony, not only to them, but to their children and children's children.

"For God is a jealous God, visiting the iniquities of the fathers upon the children, to the third and fourth generation." All this Joette saw and felt clearly, and thus seeing, grew strong in her purpose and conquered. Not that she grew indifferent to Henry, but she learned to love him as a brother and a friend.

To aid her resolves she talked with Mabel freely, and soon found a growing interest in her sister's mind towards Henry—though she still held out the idea that she herself held his love. She gained a strong ascendency over her wild, wayward, yet talented sister. Every day she saw improvement in her, both physically and intellectually.—The best of masters that the country afforded, were furnished her. The growing interest of the growing state, had given them encouragement to make their school among the best in the West.

Joette kept pace with them all, and become every day more truly educated.

Henry had now been gone three years, and as he received no encouragement from Joette, and was constantly urged to remain and perfect himself as far as possible for his profession, he was content to remain. Young, ardent and enthusiastic, he found more than enough to occupy his mind and blunt the keen regrets that he at first felt from the tone of Joette's letters. He met many beautiful women, and oft, despite himself, drew the comparisun between them and the love he left behind. He loved, and loved truly, but his judgment told him that Joette had decided aright, and he too struggled not only with his love, but his generosity.

Joette often spoke of Mabel in glowing words of praise, and the merry, spite herself, would now and then add a postscript. Then come a rejoinder and at last a regular correspondence was established between them, very pleasant and amusing to both.

Thus matters were moving steadily on, when a sudden occurrence threw all into utter confusion and dismay. Mrs. Somers was killed by the running away of his team, which precipitated him over a precipice on the banks of the M—— and fractured his skull.

Consternation and sorrow of course filled the family circle. All was confusion. Mr. Somers had three married daughters, whose husbands had none of them more than a competence of this world's goods. One of them was a lawyer of some shrewdness and ability, but great want of moral worth and principle. Of course the settlement of the estate was the first thing thought of after the decencies of the burial were over. The daughters had never felt quite pleased at their father's marrying the old maid, and had no kindly feeling now when they thought of the widow's taking a third of their fatoer's estate. They knew nothing of law—few women did in those days, or do they even now. When their beloved mother died, nothing had been disturbed, and when their father married he took nothing from home—all the work of her hands he left to them. The eldest, with her husband, occupied the home, and the relics of the mother's handicraft, those things she had used and loved, were divided among them—he, as before stated, taking up his abode at Sycamore Hall. Now he was gone, there come a great change over tne "spirit of their dreams."

The lawyer whispered it to them ere the body was quietly laid in the grave, that Sycamore Hall would belong eventually to them by law—the widow had no right except to dower, and to a part of the personal property, to be hers only during life, which he shrewdly hinted would not be long, when it would all revert to her husband's heirs, she having no power to make a will.

Jerusha, or Mrs. Somers, as we should call her, had never reflected upon the legal position she should hold in case of her husband's death, and the truth broke upon her with startling horror.—Mr. Somers had been engaged in speculation.—Henry's long stay abroad had involved much expense; his son's-in-law had used his name and had

borrowed largely to establish themselves, and his estate was found to be heavily encumbered—administrators had to be chosen.

Almost indecent haste was resorted to, and the lawyer and Henry Somers chosen to settle the complicated affairs of the household.

Henry returned home. We will not follow out the details—it would fill volumes. The property that at uncle Joe's death fell undisturbed into the hands of her who had helped to earn it all, now had to be appraised, and turned out before the eyes of the multitude, for lawyer Cobb, as administrator, would follow the exact letter of the law.

Henry came home. Every influence he could exert in behalf of the now stricken woman, was used in her behalf. But all he could do was to let the law take its course, and see that no injustice further than its unjust provisions was done.—

Sycamore Hall and a few acres of land were set off as the most valuable, as the widow's portion. The beautiful lawn of ten acres before the door, the great sugar grove where for years the young folks had held their pic nics, their May parties and Fourth of July celebrations—where uncle Joe had built them an arbor and hung the swing from the tops of the tall trees—where he had made the mimic waterfall, and dug out the lake. All this, and old orchard and garden, so full of happy memories, were set off to her. They were beautiful, valuable and dear to every throb of her heart, but they were not available to her needs, and the taxes almost equaled the rents and profits. A true picture. But we are anticipating.

At the end of the year the widow found herself stripped of almost every thing she could call her own. The three sons-in-law were settled around her, watching every movement. If she cut a stick of timber, or made one effort to better her condition by improvements on her premises, she was reminded that the property was not truly hers. Even her firewood was measured, and men decided how much a widow might burn, and how many fires she needed.

Life became a burden, health and heart failed, hope died out, and Jerusha became a monomaniac.

The lawyer took up his abode in Sycamore Hall. The poor woman was taken home by her sister, Mrs. English, and Joette devoted herself to the care of her dear kind aunt. She was not furious, but her mind wandered. She talked of oppression—was sure every body wanted her to die, to get what little she had left—would recount her labors—tell of the cheese she had made, the butter she had churned, the cloth spun and wove, the toil of housekeeping, and now lawyer Cobb would get it all. There was method in her madness, and yet she was mad. Oh! how many have like her been driven to the last extremity of despair by the unjust laws for woman, and yet women say they have rights enough.

In the conclusion of our last chapter, we said that Frederick English had ascertained that his wife was still living. The same man in an after conversation dwelt largely upon the character of William, his boy—told how spirited he was, and what a grand fellow he would make if he could be trained by a man of spirit, instead of being kept under the influence of women. He did not blame his mother, he said—she had trouble enough with the *old man*—of course it made her afraid, and she put on the screws too hard on the boy.

Women ain't fit to bring up boys, no how— how could they be? They never went out any place, just about the house like—they couldn't tell how to get along right—they didn't see into things—it was a mighty pity to have a smart chap like that to be spoiled by petticoats.

Fred relieved of the fear which hung over him while he thought himself the murderer of his wife suddenly became possessed of an ardent desire to have William with him. He was now growing into manhood. There was love in his heart for the boy, but like all his other good traits it was a love under the control of his selfishness. He knew he held his present wife by illegal possession. He knew that if he was discovered he could be ejected from his present possession. Sometimes his heart went back to the past, to his first loves, to his children. His anxiety became fearful, he grew nervous tremulous, weak, and at last in a moment of great excitement, at a convivial dinner, where he wished to dine, he allowed himself to again taste the inebriating cup. The die was cast, on on he went in madness—not becoming at once the sot, but by slow degrees approaching his old condition. He plunged reckless into speculation, joined a party of Texians for a range, got into difficulties, gambled, lost, won and sunk lower and lower. Still, through all his mad course, the image of his boy haunted him. At last he formed the desperate resolve of luring him from his mother. He entrusted his secret to a young man, and with a heavy bribe induced him to undertake the task. He repaired to the neighborhood, became acquainted with young English, enticed him to drink, got him into disgrace, then told his story, and with the promise of large sums of money, induced him to run away, sending a letter to his poor, grief stricken mother that he was going to enlist for the Texian war, to fight the battles for the Lone Star.

No pen can portray the sufferings of the mother or sisters at this fearful time—

> There is no grief like a mother's grief,
> When the nestlings of her love
> Go forth in the paths of sin and crime.
> She mourns like a stricken dove—
> Her hopes are withered, and her heart is crush'd,
> And her wail goes forth 'till her voice is hush'd.

Grief and sorrow seemed accumulating thick and fast upon the hands of those who had for a few years seemed so prosperous and happy. But amid all this trial, Joette rose triumphant, calm, clear and strong. A true philosopher, a safe counsellor, and an enduring friend.

When Will reached his father, he was received with the most violent demonstration of joy. A child when his father left, he had never really known the true character of his parent. A tale partly true and partly false, told with penitence really felt, and assurances of love, with promises of an adventurous life, a wild freedom, completely won the boy to his father's side. It was agreed that no one should know the relation between them, or even of the circumstances of young William's early life. So he passed through the country as a nephew.

English, as we have said, was going the downward road to destruction—not rapidly, but all the more surely. He lived a very spendthrift life upon his wife's wealth, which was fast passing through his hands. Never was there a more wretched man. His past life tortured him day and night. The remembrance of his crimes, and of the existence of his wife were like a whip of wreathed serpents to his soul. When under the influence of spirits, he was the gayest of the gay—no laugh so loud, no wit so pungent, no generosity so conspicuous as his.

But oh! for the hour of returning consciousness curring his very existence, the man of good resolves, but weak efforts forced up and down like a demon suffering the torments of the damned.—He would have given worlds, too, had he possessed them, to have returned Will back to his mother, as pure as when he left her. But it was too late. The wretch whom he employed to do his work, became a goading fiend, and with threats to expose him, extorted large sums of money, and five years after his marriage with the Texan widow, and two after he had decoyed his boy to his wild haunts, he found himself utterly bankrupt, and his wife, grown wretched and desponding, broken and crushed by ill usage, loss of property and disappointed hopes, sunk into the grave, leaving three children by a former marriage penniless, in the wide cold world. Her property had come to her by her father, and by her marriage fell into the hands of her husband, Fred English.

For The Lily.

Theology and Ethics, No. 5.

The Origin of Evil, suggests its remedy.

BY MRS. JANE FROHOCK.

If the progressive development of man, from his infancy to old age, results from his inherent constitution, his physical disorganization, or the spirit's birth, into a higher existence, is just as legitimately a part of that development as his physical organization. And inasmuch as whatever is needed in nature, is provided in nature, the provisions for his continued existence, and continued development involve only a continuation of the same laws that gave him birth and development in this state of being. Thence death, when natural, instead of being the result of an antagonistic principle, is but the harmonious operation of laws inherent in the very constitution of all things. Again, if what are regarded as physical evils, result from physical development, how are we to regard what are termed moral evils, otherwise than the effect of moral development? For evil and inharmonious as society appears, and in reality is, it is no more so than our parent earth, as is fully proved by those murderous convulsions that have at times destroyed whole cities, with their thousands of inhabitants. Now if science satisfactorily accounts for the former without involving a positive antagonism, can it not account for the latter, upon the same principle, when it is clearly proved that mind, like matter, is not yet perfected; but equally in a state of improvement. Moral evil, therefore, being the result of man's imperfection, or incomplete development, can only be regarded as negative, or the absence of perfection. Consequently it ever will be, as it ever has been co-existent with, and proportionate to the cause that produces it. *This* is fully proved by the history of man's moral progress. In the infancy of our race, when only his animal nature, with its corresponding desires was developed, man could not be otherwise than his nature prompted, and like the infant, grasp all within his reach. Having no moral check to his physical power, he was selfish, dominant, and revengeful; and the products of his mind, low and sensual. For he could not give birth to thoughts above the conceptive powers of his mental organism. His idol embodiment of perfection being mostly drawn from his own brutal nature, it is no subject of wonder that he believed in, and sacrificed to a god the counterpart of himself. A deified hero, alike powerful in the protection of his friends, and in the destruction of his enemies—wholly masculine of course, and vastly superior to all feminine weakness, such as have sympathy and kindness.

And this was man's mental food for untold ages, the elements of which tended only to nourish his masculinity, while his affectional nature, the feminine, remained unvitalized, and despised as unmanly and inferior.

As hero-worship, even to this day, is of all religions, the most prevalent, it is no wonder that lovers of antiquity still honor the god of battles, a god of justice, (revenge) and deny popularity to the God of love.

But every revolution has helped to break up those crude ideas, and evolve higher and more truthful elements of thought, until mankind now are beginning to worship a more consistent God. —a God, who having designed all things to operate according to their inherent constitution, requires only of humanity, as of all nature, the improvement of every power committed. Consequently man's much talked of responsibility to his Maker, can only be commensurate with his power to think and act rightly, for he cannot think above his powers of perception, or act above his conceptions of right. What then is his free moral agency? Freedom to act above his capacity.

> With such permission man might rule the skies;
> But want of capital forbids him rise.

The desire for happiness being inherent in every human soul, it is presumed that if every one was endowed with prescience co-extensive with the result of his acts, and had the power to control them, they would foresee that what is for the highest happiness of all, is so for each individually, and would invariably so act as to secure the happiness of all.

But not having their ability, and ignorant of what is for their best interest, their evil habits and passions bring upon themselves and others unhappiness, the inevitable penalty attending every unrighteous act.

It is evident, however, that man does not act up to his highest ability.

Having an unfavorable organization hereditarily, or having his animal nature cultivated to excess, his habits lead him into conscious wrong. And

there needs no arbitrary record to prove the condition of the persistently vicious man; his evil propensities being the very attributes of the soul, make up his certificate of character that define in unmistakable deformities, his utter unfitness and inability to enjoy either the blessing of this, or any other state of existence.

But those habits at once suggest their own remedy, as far as man in his present capacity is able to supply it. When any one faculty is developed to excess, so as not to harmonize with all the other faculties, the mind, a miniature society, becomes unbalanced, and eccentricities are the consequence.

We should, therefore first of all, strive for the equal and harmonious development of every faculty, irrespectively. For the Creator is no more a respector of faculties, than of persons; but gave them all equally the right of progression.

It is self-evident that whatever develops a faculty the most rapidly, is its most congenial food; therefore in order to quicken any inactive faculty, we must exercise towards the individual the same traits of character that we wish to see developed. For in our natures, as in all else, like ever produces like, and it is as impossible to foster love with fear, or amiability with brutal treatment; as for a tigress to give birth to a lamb. And if society is ever improved it must be upon this principle, and must commence at the fountain head, and so improve the streams.

In a word, every talent and faculty that help to generate the elements of social life, must be equally cultivated, and equally exercised, otherwise there can be no more harmony in society than in our atmosphere, were one of its elements disproportionately generated or denied free circulation.

FLETCHER, Dec. 1st, 1855.

DEAR MRS. BILDSALL:—I have, for a short time been a faithful peruser of, though not a subscriber to your very worthy and highly prised publication, and I truly feel that the cause in which you are so earnestly engaged, is one that is worthy the attention of all who would see the great cause of freedom prosper, and the principles of *Jefferson* prevail; and I trust the time is not far distant, when the *true* principles of freedom to all mankind, shall be felt and realized by all, without respect to person or sex. Do not! I beseech you, cease to wield the pen in favor of freedom, while God gives you health and strength to go forward in the *great* and glorious cause of right and justice. And although the way before us may look dark and gloomy at present, yet you know the darkest hour is just before day, and we have reason to believe that if we improve upon the means which God has placed in our power, that though the struggle must be a severe one, yet, in due time it can be accomlished. And if God is for us, who shall be against us? And we know that God is for us, for he is a God of justice. But perhaps I have said enough for the present upon this subject. JULIA.

A FEMALE COLLEGE, intended to be on the largest and most generous scale as to both opportunity and usefulness, was opened at Elmira, N. Y., during the State fair, with addresses by the Rev. Dr. Beman, the Rev. Dr. Cox, Prof. Kendrick of Rochester, and the Rev. Mr. Steele of this City. Among the subscriptions toward its foundation is one of $5,000. We cannot make room for the full account sent us by a correspondent, but must be content with the following:

"This college has in view the educating of the female mind to as high a point as it is capable of reaching, and it is expected in a great measure to disprove the false position taken by many that woman connot attain to the same high qualifications as man in any science or pursuit upon which she enters. This, among others, has been a ground upon which they have sought and obtained their college charter. They hope, however, that it will be more than a name; and while they eschew all affection of ultraim either in reforming the age or of traveling a course peculiar to any class, they hold themselves open to all improvements in educating the female mind. On this ground they have adopted the Holyoke system as part of their domestic arrangement, and 'If any one has a word of exhortation, let him say on.' D. M."

From the New York Teacher.

The Education of Boys and Girls Together

The education of our children, male and female, together in the same schools, or apart, in different schools, is a subject of very great interest to the parent and teacher, and no less so to the community. This is no new question, as some would fain have us believe, from the manner in which it has been brought out in print, and introduced into our educational assemblies. It is a matter of history. Were the vail of the past drawn aside, and "the truth, the whole truth and nothing but the truth" seen and heard, the revealment would not be the most favorable to a custom which had its origin in the dark ages of monkish superstition, ignorance, error and priestcraft. The policy of "the church" in this particular, has been to separate that which God has joined together. But notwithstanding its antiquity and general prevalence, the inquiries may with propriety be raised: Is it a custom founded in wisdom? Is it calculated for the full and symmetrical development of the whole man and woman? Is it natural, and according to the primal law of the Divine economy? These considerations are of the most weighty character, to which it may be well that we take heed.

The institution of the family relation is of Divine appointment. In the beginning "God made them male and female;" neither independent of the other, but both necessary, nay, indispensable to the greatest amount of happiness of which we are susceptible. The truth of this position, no one can doubt. From these premises, a strong argument may be drawn in support of the position, that the education of our children, male and female, should, at least in the earlier stages of their education, be together.

The *beau ideal* of a good school may be found in a well-ordered family, where the father and mother constitute the *head*, and the children, male and female, the *members*. Here no walls of separation exist between the children, any more than between the parents; all sit at one common table, alike receive the instruction of their parents, together climb the knee of their father, or repose upon the breast of their mother. Their plays and pastimes are all enjoyed in common; their joys and sorrows ure mutually shared; together they walk to the house of God. and in company worship before the Lord. All this appears in harmony with the Divine administration. Again, the teacher stands to the pupil, *in loco parentis*. In a well-ordered school we find the male and female engaged as the teachers, only to carry forward and perfect the education begun by the parents. In view of considerations like these, how can it be said that "the education of the sexes together, has a tendency to render the boy effeminate, and the girl masculine; that it tends to demoralize the character of both, and unfits them to fulfill respectively the great mission of life? We believe the contrary to be true; and further, that the history of the best regulated families and schools, in all ages and countries, goes to establish this point.

In the family, we have the influence of *both* parents, in educating their children, both are necessary in producing the best result The father alone can not do the work; the mother is alike incapable; but united and harmonious a glorious result is produced. Then, when this is accomplished, well may they rejoice that their "sons are as plants grown up in their youth, and their daughters as corner-stones, polished after the similitude of a palace."

Let these influences, then, so auspiciously put forth in the family, he carried into the school; let the same *regime* be adopted, the same policy pursued by the teachers; (we would have both sexes represented in the government and instruction of every school;) and that which was so well begun in the family, will be perfected in the school; and parents and teachers may together rejoice that their labors have not been in vain.

But our object is not the discussion of this subject now, and our remarks have been protracted beyond the limit fixed in the outset. We intended merely the introduction of some thoughts on the subject found in the writing of Mrs Jameson, a distinguished English authoress. Her last work, (recently re-published in this country,) "A Common-Place Book of Thoughts, Memories and Fancies," is full of "thoughts that breathe and words that burn."

The testimony of such a lady should have great weight with all candid minds—her stand point for observation gave her great facilities for coming to a just verdict in the case.

It should be borne in mind that she gives not merely the opinions of an isolated individual, but of "experienced teachers in large schools," and distinguished European educators. Here, then, is authority, such authority as cannot be easily set aside. But let us hear Mrs. J., and give heed to her words. She says:

"I am convinced from my own recollections, and from all I have learned from experienced teachers in large schools, that one of the most fatal mistakes in the training of children, has been the too early separation of the sexes. I say has been, because I find that everywhere this most dangerous prejudice has been giving way before the light of truth and a more general acquaintance with that primal law of nature which ought to teach us that the more we can assimilate on a large scale the public to the domestic training, the better for all. There exists still the impression, in the higher classes especially, that in early education, the mixture of the two sexes would tend to make the girls masculine and the boys effeminate; but experience shows that it is all the other way. Boys learn a manly and protecting tenderness, and the girls become at once more femenine and more truthful.

"Where this association has begun early enough —that is before five years old—and has been continued till about ten or twelve, it has uniformly worked well. On this point the evidence is unanimous and decisive. So long as 1812, Francis Homer, in describing a school at Enmore, near Bridgwater, speaks with approbation of the boys and the girls standing up together in the same class; it is the first mention I find of this innovation on the old collegiate or charity school plan—itself a continuation of the monkish discipline.—He says, 'I like much the placing of the boys and girls together at an early age; it gave the boys a new spur of emulation.' When I have seen a class of girls standing up together, there has been a sort of empty tittering, a vacancy in the faces, an inertness which made it, as I thought, a very up-hill work for the teacher; so when it was a class of boys, there has been often a sluggishness—a tendency to ruffian tricks—requiring perpetual effort on the part of the master.

"In teaching a class of boys and girls accustomed to stand up together, there is little or nothing of this. They are brighter, readier and better behaved; there is a kind of mutual influence working for good; and if there be emulation, it is not mingled with envy or jealousy. Mischief, such as may be apprehended, is in this case far less likely to arise than where boys and girls, habitually separated from infancy, are first thrown together, just at the age when the feelings are first awakened, and the association has all the excitement of novelty. A very intelligent schoolmaster assured me that he has had no trouble with a class of fifty boys and girls together, (in the midst of which I found him,) and that there were no inconveniences resulting which a wise and efficient superintendence could not control. "There is," said he, not only more emulation, more quickness of brain, but altogether a superior healthiness of tone, body and mind, where the boys and girls are trained together till about ten years old, and it extends in their after life. I should say because it is in accordance with the laws of God in forming us for mutual dependence for help from the very beginningof life.'

"What is curious enough, I find many people—fathers, mothers, teachers, who are agreed that in the schools for the lower classes, the two classes may be safely and advantageously associated, yet have a sort of horror of the idea of such an innovation in schools for the higher classes. One would like to know the reason for such a distinction, instead of being encountered, as is usual, by a sneer or a vile inuendo."

Here, he that readeth can surely understand!—In conclusion, if we have succeeded in calling attention to the subject, and some other hand shall be enlisted in discussing the subject in all its bearings, then we have not written in vain. J. W. B.

THE LILY.

RICHMON IND., DEC ER 15, 1855.

CORRESPONDENTS.

Mary H. Irish—Thanks for that cheery pleasant word.

E. H. Blackford—Always welcome.

Julia a Lee—Thanks, many thanks.

Jane Whiteside—Always our friend.

Jane Frohock—A steadfast friend to Woman and her cause.

Celynda B. Grandy—We have had no kinder words, no more cheerful aid, and none more constant.

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Lectures.

We are glad to announce that Emma B. Coe will visit Richmond, and lecture upon Temperance and Woman's Rights, if our people wish it. Mrs. Coe is an orator, and at the time of the W. R. Convention in this city, 1853, was a favorite speaker, and made a fine impression. Not soon will her temperance speeches be forgotten by our citizens They will again, our word for it, come out to hear her, with an earnest welcome.

Mrs. Coe will also visit Newport, Winchester and other places, where good can be done, Invitations can be sent to her at Richmond, or if within a few weeks, at Yellow Springs, O.

We do not know the day she will be in Richmond, but handbill notice of the meetings will be put up in season.

The Death Penalty.

In Lily, No. 14, in acknowledging the receipt of a copy of the sermon of Rev. A. D. Mayo, on the punishment by Death, we remarked that it had been a marvel to us t this subject should receive so small a share of attention from those gifted with power to plead for justice and truth, and occupying positions commanding audience and respect.

The power of gifted individuals in moulding public opinion, is vast, and the weight of public opinion towards promoting the practice of virtue, needs no illustrations from our pen. We were glad, therefore, to acknowledge the reception of this excellent "Sermon," and commend to our readers for their perusal and circulation.

An examination into the legitimate objects of punishment, and the moral law which governs this momentous agency in man's hands, will leave the death penalty, in our view, with the startling fiat of a *great* wrong. "Truth is a naked and open daylight, that doth not show the masques and mummeries of the world, half so stately and daintily as candlelight. And in the dim, translucent light that hovers around this manner of punishment, men imagine they see the proper method.

Punishments for crime have two prime objects, first should be: The reform of the offender. Secondly: Deterring crime in others. In each is involved the protection of Society.

Taking the life of a fellow being is in itself an action so awful that it would be well t once to disrobe this manner of punishment of all assumed beneficiary results, about the truthfulness of which hang one iota of doubt. And we do most solemnly believe that no act in itself wicked or immoral, is right for any object whatever. The primary object of punishment is almost put out of the question in view of the second object, the result, to say the least, is so doubtful of being the one desired, that we may well pause terrified by the fearful responsibility resting upon those who raise their voices for it, or the community in which it is ordered. The malignant passions harbored, the sympathy with sin aroused the innate feeling in every breast that our Creator alone holds our life at His bidding, and also the consciousness of the universality of transgressions, the human sympathy and charity consequent, all seem to us to point to a mode of penal punishment more in accordance with human powers and human needs.

The foregoing was written for No. 15, but in a season of trial, was mislaid. We then intended continuing the remarks in connection with the case of *the veiled murderess*, who though from all evidence, was more "sinned against than sinning," was then uuder sentence of death. Who can but feel thankful that her life was spared, and trust that at her quiet, secluded occupation, out of temptation's way, she will have sweet visitations of peace, and even happiness.

Rosa Bonheur, the French Artist.

This celebrated lady has made a short visit to London, and we find in the San Francisco Journal an article from the London News, from which we make the following interesting extract.

We like talking, writing, and speechmaking, as being *all* good modes of furthering good causes, but above all we esteem *acting;* and verily believe that one thorough actor in each of the fundamental claims for the elevation of women, and living out a true life, does more good, and proves a greater treasure of encouragement to her sex, than all the rest in the aggregate. As an instance we mention

ROSA BONHEUR.

"This distinguished woman is an agreeable subject of contemplation in every way. She is good and wise, healthy and happy, beloved and cherished by family and friends, and with every prospect of a long career, enviable for better things than the fame which will accompany it. No one can look at such works as hers—produced before she had passed her thirtieth year—and doubt her industry. They are the results of genuine study of nature—close, prolonged and animated. Yet she has neglected no duty, domestic or social, for the indulgence of her own tastes. She is one of the happy number—which would become unlimited if education were what it ought to be—whose chief pleasure happens to be also their first duty. Her father was an artist, and she studied under him, till she was qualified to fill his place in his home, and support and educate the family he left. Simply and nobly she did that duty; and now, at thirty one, she has achieved fame and pecuniary ease, and may cultivate and exercise her genius according to her bent. Those who saw her in London must have been struck with the heart's content in her countenance, mingled with its bright expression of exhilaration. Courage is exhilaration and peace in one; and what her courage is, her countenance and pictures show. The subject and treatment of her "Horse fair" is such a proof of courage as is not often afforded by men. In a woman it takes the world by storm, as the artist world of London saw last week.

Without touching on the old question of the comparative intellectual ability of women and men, and the dispute as to the causes of the acknowledged inferiority of women in the department of art, we may point out that Rosa Bonheur has brought up a new phase of that old question. The French call her their Pauline Potter, and insist on her equality with Paul. We hope she has many years before her to ascertain the scope and power of her genius: but meantime, whatever may be the place finally assigned her, we know to a certainty that it is by her power of toil that she has reached her present eminence. There is genius in the conception and endurance of such toil as she has undergone, and out of which she comes with an overgrowing strength and freshness. Those who see her in her own home see what her power of study is. She has, because she must have, a house of her own in Paris, on account of the necessity, not only of the ordinary requisites of light, space, &c., but of room for her curious, happy family of animals, of which a splendid goat is the most conspicuous member. There are no women like the French for the free exercise of industry and ability, and Rosa Bonheur has been working like a French woman in a department open to all, while women elsewhere—and men too—have been talking, or trying by means of books to enter into other folks labors.'

"*The Little Pilgrim*" which has always been a favorite with us, will commence with January 1856, a new volume at reduced rates. We copy the following from it.

The homely old moral, which the following sketch, so prettily illustrates, can never become stale.—Ed.

WRITTEN FOR THE LITTE PILGRIM.

THE BEE AND THE BUTTERFLY.

BY AURELIA.

One bright and beautiful day in June, when the sun shone very clear and warm, and the flowers sent out their sweetest fragrance, a Bee and a Butterfly chanced to meet in a garden of flowers. The Bee had been out all day hunting up pollen and gathering honey, when at last she chanced to come to a white lily, which stood near a clear fountain of water, and looking down into its pearly cup, she saw a large gay winged Butterfly taking his afternoon sesta in that delightful retreat. He had been wandering about all day in idleness, r ving from flower to flower, scarcely staying two minutes in any one place, till at last, tired of doing nothing, he had laid himself down to repose. The cheerful musical song which the Bee was humming as she pursued her daily toil, aroused him from his nap; but he had to rub his drowsy eyes a good while, before he could see who his merry visitor was.

The Bee gazed on him with rather a contemptuous smile, but spoke to him very civilly—the Butterfly returned the salutatton, and they commenced a very agreeable conversation on the state of the weather—the probability of its raining soon, and the affairs of the nation in general. From these interesting topics they wandered off, and at length found themselves conversing about their own personal concerns. The Bee spoke of her continual toil—of the family she had to support—her lazy husband, the drone, and her circle of little ones. But she said that she did not wish to complain, as she was very well contented with her lot—she would a great deal rather work than be idle. So long as mankind treated her as kindly as they did, she was willing to gather honey for them.

Mr. Butterfly replied, that for his part, he was a gentleman of pleasure, going and coming whenever and wherever he chose, without consulting any one. He considered it a disgrace to have to work for a living, and he never intended to do it.

"I feel perfectly independent," said he, "I have no one to care for but myself. My clothes are very beautiful—blue and purple velvet, spangled with

gold. I dont see how you can bear to wear such rusty looking dresses, Mrs. Bee."

She replied—

"I do so because they are more becoming to my station in life, than finer ones would be. I do not consider it a disgrace to work, and all the world knows I am very industrious, losing not a moment of time, unnecessarily."

"There is one thing," said Mr. Butlerfly, "that has puzzled me a great deal, in fact I cannot account for it. It is this—you are such a great favorite with mankind, they build you houses and even palaces, they feed you in winter if your provisions chance to fail, and, in short do everything for you that kind friends ought to do. But they will let me starve, and it not unfrequently happens that the children chase me, till I am nearly out of breath. I know if they could get hold of me, they would kill me for my gaudy clothes. I am not near so ill-natured as you are, either; I never pretent to sting any one, even when they are doing me an injury, while you very often do it without any cause whatever. Can you explain this?"

"The reason," said Mrs. Bee, "is simply this—they look upon you as an idle, good-for-nothing fellow, vain and conceited—puffed up with that big head so that you can hardly stand, and, in my opinion, they are not very far from the truth. If I do sting sometimes when I ought not, I am always very sorry for it afterwards. If you wish to gain their good opinion, let me give you a little advice. Go home—pull off that holiday suit—put on good stout clothes, and go to work; in other words, become a useful man."

"Humph!" said Mr. Butterfly, "if I have to do all that, I will just let their good opinion go. I am not going to fatigue, myself, and soil my fine clothes with work, you may rest assured of that. But," said he, looking at the sun, "I had really forgotten that I was engaged to take tea with Mrs. Lady Bird; I must go home and make my toilet. So I bid you a good afternoon."

So saying, he bowed very politely, and flew away. Mrs. Bee, looking after him, murmured, "Poor fool, he is too proud to work, but one of these days he will be very glad to beg, or else I am much mistaken." She resumed her song, and proceeded with her work, never thinking of the Butterfly, except to laugh at his vanity, and to pity his folly.

CORYDON, IND.

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LEANDER K. LIPPINCOTT,
66 *South Third St., Philad'a.*

For the Lily.

CHATAQUE COUNTY, N. Y., Dec. 9, 1855.

DEAR MRS. B.—I am, as you are perhaps aware, engaged for a few weeks lecturing in the Western part of the State of New York, on the subject of Woman's Rights. I have given eighteen lectures, and presented petitions for right of suffrage, and have in but few places failed to get a fair proportion of signers to the petition of that inestimable right—the right of the elective franchise for women. Wherever the anti-slavery movement has a strong foothold—where Temperance thrives, there they come up to the work with earnestness, and I have had 87 names put down on one evening, at the close of the lecture, and some times even more than that have stood forth and promised to sign when pens, ink and paper could be had, and better opportunity afforded.

Go to a place that has the name of being bad drunken, pro-slavery, and it is hard to stir the stagnant and polluted water; yet I have lectured in no place where less than thirty have put their hands to the work and given their voice in favor of true freedom. Every step I take but confirms me in my opinion of the justice of our cause, and the rapidly spreading sentiment assures me of ultimate success. Nor do I feel now that the day of accomplishment is so far off. Once I thought not in our day—now I feel that if *our* day should be lengthened to three score, we shall see many States granting the right of suffrage to their wives, mothers and daughters.

This is a wild, rough country, yet full of active, earnest life and industry. But the rugged hills, the broken land, the field covered with stumps—the cold storms—the changing weather make me look back to the West with a glow of pride and pleasure.

"The West, the beautiful West."

In haste,

F. D. GAGE.

For the Lily.

Friendly Greeting.

I received an invitation to read, and aid in the support of your "Lily." And although an entire stranger to you, (personally) I take the liberty of thus introducing myself to your acquaintance.

With no hesitancy I enlisted in the aid of your work, and, although I may be incapable of specially advancing the cause, yet my sympathies are ever with you; and seeing as I do the great field of human progress so rapidly ripening, and demanding faithful labourers, I can but cast in my mite.

While the cares of time, and the attractions of earth seem necessarily to bind us to our local homes, yet how pleasant the reality that we can convey our thoughts and wishes to each other, as here for the first time I am endeavoring to speak to you.

Many warm hearted fellow-laborers are being raised up, though scattered through the length and breadth of our country; and I am fully persuaded that much good might result from a more frequent correspondence, either public or private.

Then let us be up and doing, and if freedom's battel has to be fought a secoud time, let *victory* be *ours*.

That mental slavery, most to be dreaded, has planted deep in our midst, its formidable power. Yet, we ask not a *Ceasar*, a *Nimrod* or *Napoleon*, to wield the fatal blow; but the "little stone," cut without hands, yea even that which is sharper than a two edged sword, and with which one can chase a thousand, and two can put ten thousand to flight.

Truth is mighty and its power,
Can, and must, and will prevail;
Clouds of darkness still may lower,
Yet the truth can never fail.

I am willing to be ever found in the field of social reform, and on this goand do I tender my services (if any), hoping to progress in every "good word and work."

Yours Respectfully,

W. H.

For the Lily.

NEWSPAPERS.

BY JOE, A JERSY MUTE.

No tongue can tell what pains I have taken to collect newspapers, small and great, which are remarkable for the eccentricity of their names.—*Tongue* I say, in conformity to the custom of spoken language. I am alive to even the bare mention of a curiosity in the newspaper line, for it serves to illustrate the "march of intellect."—Somebody talks of publishing a new Sunday paper in Philadelphia, to be called "THE NOVELTY." The young ladies attached to the Female Seminary in Georgia, conduct a little magazine called "THE FLY-LEAF." A lady edited "THE CHIMES," a witty magazine. I have two numbers of "THE BUNDLE," a comical, witty, saucy sheet, long ago dead. "ALL SORTS" is a little affair, printed in the "Bay State." I have seen many a good story going the rounds of the press, credited to "THE BALLET," a political paper at Plymouth, Mass. A religious paper in Ohio is immortalized by the strong name that heads it, viz. "BUSY MARTHA." Another paper of the same description had for its title "THE GOSPEL RILL," emblematic of the spread of the Gospel in the world.

Three boys edit a small paper in New York called "THE MORNING GLORY." I received, for a year, the "FLEE BITE," a tiny sheet printed in the western part of Pennsylvania. Contemporary with it was "THE CUT SHARP." Its editor was more fluent of pen than he of the Flea Bite. A weekly paper with the title of "THE BROADWAY BELLE,' just commenced in New York, seems to be working its way into public favor. A boy, who is a compositor in the office of the Belle, proposes publishing a little journal to be devoted to all sorts of fun, with the name of "THE WAG." There is published in the city of Lebanon, Pa., "THE BOY OF '76," under the editorial supervision of grown persons. "To-DAY," was a weekly publication of the events of the past, not of to-day, in the form of a newspaper at Boston. "HERE AND THERE" is the name which a paper in Nova Scotia goes by, and a pretty name at that.

The Presbyterians in Pittsburg have an organ in "THE SOWER." I receive occasionally two small papers from Maine, one named "THE GENIUS," and the other, the "PLEASURE BOAT," the former being printed in pictures representing the sex letters that compose the word *genius*. "THE SHIEF" is the title given to a weekly journal in New York. The "BIZARRE," a semi-monthly, is an extraordinary phenomenon in the republic of newspaperdom. It is conducted on the plan of Putnam's Magazine, and it is not known who edits it. "MY OWN PAPER" is or was a literary gazette issued in Illinois. I have read of a temperance periodical in Wisconsin, termed "THE OLD OAKEN BUCKET," and fear that it has been stopped. A lady published a temperance paper in Virginia, and termed it THE KALEIDOSCOPE."

I cannot conclude this article better than by suggesting that the next paper to spring up in Richmond, be styled "*Joe, the Jersey Mute*," seeing that a Mr. Judson has taken the liberty of calling his own paper "NED BUNTLINE'S OWN," after the author of the "Jesuit Life-Hunters."

For the Lily.

MRS. BIRDSALL—Allow me to remind your readers of the advantage extended to ladies by those gentlemanly conductors of the Mercantile College of Cleveland, Messrs, Bryant, Lusk & Stratton. The terms to gentlemen for a full course are $40, while ladies are admitted to the same privileges for $25. This generous encouragement to women, whereby they may prepare themselves to compete successfully with other classes of society in securing lucrative situations as book-keepers, should not be lost upon your reoders. No one entering in this College as a pupil, will regret the time and money thus spent. I enclose you a circular in which you will find further particulars.

M. W. BRONSON.

Woman's Rights.

To the Friends of Woman's Rights of the State of New-York.

Again are we resolved to petition our lawmakers for the restoration of woman's legal and political rights. Again do we call upon the friends of human equality in every county, town and village of the State to circulate our petition. And especially de we urge upon the men and the women who enrolled their names as members of any of the fifty-four county woman's rights meetings of last Winter, to constitute themselves agents and engage in the work right earnestly and speedily.

Let the petitions be signed by both men and women, and returned to Susan B. Anthony, Rochester, as early as December 20, that they may be presented the first week of the session.

Forms of petition, also woman's rights tracts, may be had of SUSAN B. ANTHONY, Rochester, N. Y.

WOMAN'S RIGHTS PETITION.

To the Honorable the Senate and Assembly of the State of New York:

Whereas, The Women of the State of New-York are recognized as citizens by the Constitution, and yet are disfranchised on account of *sex* only, we do respectfully demand for them the "right of suffrage"—a right which involves all other rights of citizenship, and one that cannot justly be withheld.

It is evident that it cannot be justly withheld, when we consider the admitted principles of popular government, among which are the following:

First: That all men are born free and equal.

Second: That all government derives its just powers from the consent of the governed.

Third That taxation and representation should go together.

Fourth: That those held amenable to a system of laws should have a share in making those laws.

We, the undersigned, do therefore petition that you will at once take the necessary steps so to revise the constitution of our State that all her citizens may enjoy equal political privileges.

N. B—Editors of the State please copy.

WOMANS' RIGHTS.

Lucy Stone has been lecturing through the East. The following extract from her speech at Metropolitan Hall, New York, we find in the Woman's Advocate:

Our cause is not to array the interests of men and women against each other. An idea prevails that woman has a sphere distinct and peculiar to herself but the world's history shows that there has never yet been anything in the nature of woman upon which her sphere has been based, because it has always differed in every age and country. Among Eastern nations, woman is regarded as unfit to meet in a place of worship, or sit at table with her family. We propose by our system to give to woman a higher and a nobler life, but we want to come to the daughters of the rich, and to the houses where affluence and wealth abound, and make them know that God gave woman her mission, he never meant her to sit down in utter idleness while others earn their bread. We desire to give her intensity of life—to make her know that while she lives, breathes and moves, that there cluster around her duties which it is imperative she should perform. Then we come to the large class of society—the middle. I ask does not the daughter want a house as much as the son? She needs education not less than her brother. She cannot buy anything she wants cheaper because she is a woman; she has been taught long ago that the tariff makes no discrimination on account of sex. A young man, no matter how poor or lowly born, if he have energy, perseverance and capacity, may attain the very highest position of usefulness, honor and profit; if his arm is strong and his heart brave, he can do his duty, and stand where none stood before him. Society opens every door to him—every position of trust and emolument is debarred to woman. We had a woman in Massachusetts a quarter of a century ago, whom God endowed as a sculptor, and God made no mistake in what he did when he gave that to her. An artist saw a bust by her in a store, there placed in the hope that she could find an avenue to obtain the cultivation of that power which she had a right to. An admiring artist appreciated her talent, but said, "It was a pity that she is not a man." Would the cultivation and development of her powers have enriched her own country? Many women are driven to vice because the remuneration for labor is too small. Man will sooner or later perceive that the wrong inflicted upon woman will react upon himself."

One of the principal losses to him is the development of character, the other is his marriage relations. Those women who are dependent upon their own heads and hands for subsistence, should pursue whatever profession or business for which they are fitted. If we use the remedy, we shall attain our object. It is only public opinion that is against us, and the first to mock us is generally a woman. I appeal to you to patronize your own sex instead of the opposite. Deal exclusively with those who go into business. I cannot see a single valid reason why we should not have existing laws changed, so as to secure for ourselves those political rights and privileges which we have a right to claim. All we ask is that the theory of the Constitution should be carried into actual practice; and that the greatest privileges ever claimed or gained by mankind, shall be universal to all, not excepting women. As you look back now to your fathers, so will your children do to you for lessons of wisdom and truth—your memory will be respected according to your acts. The equality of race has been admitted in all the Southern States. In all the States save two, woman has a right to her earnings. Combine, and in one year our statute books would be purged of many outrages upon right and justice. Woman, you say, "gains something by marriage." We saw a little of this gain lately in the shape of bruises on the person of a poor victim. inflicted by a man. Woman, we ask you, and man also, to bring about the equality of the sexes. The only way to prevent corruption and bribery in politics, is to admit woman to the platforms. You should not vote by proxy. Let woman start early with man in the race of life, and enter college and hall, and the various professions that her abilities fit her for, and instead of that paltry toy that stands by his side, he will have a noble being, adapted in intellect and soul, to his life companion. It has been urged that this will unfit her for her duties as mother. In the day that God stamped upon her being the seal of maternity, He gave her a well of affection that can never be exhausted. She never forgets the child of her love; though the crime blackened son be spurned by the father and sister, she feels all her love the more awakened, and with holy affection seeks to rekindle the spark of honor, and win him back to innocence. Women, get knowledge, for it is power. Seize it wherever you find it, as a hidden treasure—wear the bonnet made ten years ago, and out of fashion, to accomplish this object—wear your old ribbon that is scarcely a fragment, to procure knowledge which will ultimately tend to the elevation of your sex. If man acted towards woman as the golden rule, ["do unto others as you would be done by,"] commands, human nature would soon be redeemed.

Championship of Woman's Rights.—First, however, let us copy a funny story of a bride's repenting at the altar, on realizing accidentally that she was about to make over all her money, as well as her loveliness to her bridegroom:

In the parish of Blackawton, Devonshire, lives a thrifty widow, who carries on a farm successfully, and who, although nearly fifty, is not yet invincible to the arrows of Cupid. She has been woed and won by a stalwart yeoman, a widower named Nottle, and one day last week the happy couple repaired to Blackawton church, for the purpose of being joined together in holy matrimony. The officiating clergyman informed the worthy pair that he desired to say a few words to them before he tied the indissoluble knot which would bind them together for better or for worse, so long as they live. With much eloquence he discoursed on the solemnity and the deep import of the marriage state—of its duties and privileges—and of its vast influence for good or for evil on the future career of those who entered into holy bonds, and then he ventured to inquire if the bride had had the worldly wisdom to secure unto herself, or her children, what she possessed of world's goods, because, if she had not, the performance of the marriage ceremony would make both her and all she possessed, the lawful property of her wedded husband! He counselled her to reflect on this, and pause ere too late. Whether the bridegroom's tongue was stilled by the surprise consequent on this lawyer-like conduct of the parson, is not known, but certain it is that his intended wife refused to become his bride, and they returned to the farmstead as they left it—not man and wife.—The affair has created quite an excitement in the neighborhood.

And here is what the Hon. Mrs. Norton, the handsomest woman in England (we used to agree with most men in thinking, twenty years ago,) says on another branch of the subject:

"And thus it is that this legal fiction of the non-existence of married women sits as a curse upon married and single alike. It taints from first to last, the stream of their life, and Heaven only knows what a crop of misery is the rank result.—As society is at present constituted, women are educated not to do, but to suffer. In some classes self-support is a reproach, not only to the self-sustaining worker herself, but to all who belong to her. Society decrees that she shall be non-existent—that she shall depend, perhaps upon charity grudgingly bestowed—that she shall live in a state of penurious idleness, useless, querulous, unhappy—

> And from red morning to the dewy fall,
> Folding her listless hands, pursue no aim at all.

But outwardly be what the world is pleased to call a lady. In other classes the curse works more grievously. Our peasant girls are not trained for labor. Society does not encourage them to labor. They reach the dangerous age of incipient womanhood, ill educated, unskilled, aimless, useless—fit, indeed, for nothing, and if fit, seeing nothing to employ their fitness. They are not trained to make good wives—they are not trained for independent employment, and there is little independent employment for them, if they were. There is nothing sadder in human life than this. And there is no greater question than that of Woman's Work."

From the Troy Whig.

A Lady who was Present at the Battle of Saratoga.

Mrs. Margaret Martin, who is at present stopping at the residence of her grandson, in this city, is 98 years of age. She is one of the few remarkable women of the Revolution, who took part in the memorable occurrences of the struggle for American Independence. Her husband, Gilbert Martin, was a sergeant in the army of Gates, and was engaged in the battle of Saratoga. Mrs. Martin, then a very young woman, was on the field during both struggles constituting this battle, and terminating in the defeat of the splendid army which Burgoyne had transported with such immense labor and expense from Canada, confidently anticipating that he would be able with it to divide the army of the patriots, and secure Sir Henry Clinton in possession of the southern line of defences.

Mrs. Martin represents the struggle as most terrific. She says that toward evening, when Burgoyne, maddened by the consciousness that all his splendid schemes were about to be defeated, directed his whole reserve and cavalry force upon the feeble army of the patriots, the contestants stood within half musket range of each other, and poured in their deadly volleys, while whole files on either side fell in their tracks, and still neither gave one inch.

Towards evening, Mr. Martin was wounded in the shoulder, and while his wife was in the act of affixing a bandage; she herself was wounded in the hand. "Gilbert sprang up like a chafed lion: 'Peggy,' said he, 'I'll go and teach those cowardly dogs better manners than to shoot at a woman,' —and I saw him no more till the fight was over."

Of such material were the men and women of the Revolution.

We can readily imagine that the field of Saratoga was a strange place for those of the "softer sex." Mrs. Martin however, has evidently been a woman of uncommon energy of character. Her frame still exhibits evidences of strength, and her eye sparkles as she recounts the deeds of "that coward Gates, who staid safe and sound all day in his tent, and cared not for the men who were falling like sheaves in the harvest."

One by one, the survivors and landmarks of the Revolution are fading away.

☞ It was a pertinent and forcible saying of Napoloen, that a handsome woman pleases the eye, but a good woman pleases the heart. The one is a jewel—the other a treasure.

COMPILED STATUTES,

OF THE STATE OF NEW HAMPSHIRE FOR 1853.

SECTION 1. *Wife deserted may hold property.*

When any husband shall have deserted his wife, and remained absent for the space of three months, without making suitable provision for her support, and the maintenance and education of their minor children; or when any cause is in existence which is, or which, if it continue to exist for a longer period, may be a cause of divorce, and the wife is the injured party, she shall be entitled to hold in her own right, and to her separate use, any property acquired by her, by descent, legacy or otherwise, and to the earnings of her minor children, until said parties shall afterwards cohabit, and may dispose of the same without the interference of her said husband, or of any person claiming under him.

SEC. 2. *Property of husband, when sold for support of wife and children.*

In any such case, if the husband leave property within this State, the judge of probate for the county in which the wife resides, on petition by her and such notice to the husband, personal or otherwise, as the judge shall order, may authorize such portion of said property as may be necessary for the maintenance of herself and children, to be sold at public auction, and cause the proceeds of such sale to be appropriated and expended for that purpose, in such manner as he may direct, and require bonds for the faithful application of such proceeds according to the order of said court.

SEC. 3. *Married women may make contracts if deserted.*

Whenever any married woman shall be entitled to hold property in her own right and to her separate use, she may make contracts, may sue and be sued in her own name, and may dispose of said property by will, or otherwise, as if she were sole and unmarried; and if she shall decease intestate, her husband shall be excluded from any share in her said estate, and such estate shall be administered and inherited in the same manner as if she were sole and unmarried.

SEC. 4. *Rights of wife of alien living separate.*

If any woman, being the wife of an alien or of a citizen of any other State, shall have resided in this State for the term of six months successively, separate from her husband, she shall be capable of making contracts, may sue and be sued in her own name for any cause of action that may accrue during such separate residence, may acquire and hold property in her own right, and may have the exclusive care, custody and guardianship of her minor children living with her in this State; and the earnings of such children shall be expended in the same manner as if her husband had deceased; but such woman shall not contract another marriage, nor sue nor be sued for a breach of such contract.

SEC. 5. *Rights of husband becoming a resident.*

If the husband of such woman shall become a citizen of this State, and they shall cohabit together, the fact of his becoming such citizen and such cohabitation shall have the same effect upon any contract or business of the wife, or upon any suit by or against her, as if the marriage between them had been first solemnized at the time of his thus becoming a citizen of this State.

SEC. 6. *Rights of wife after divorce.*

If the husband of such women shall obtain a divorce from his said wife, in any court or tribunal of any other State or country; or if a divorce shall be decreed upon application of the wife during such separate residence, she shall be entitled to retain to her own use, any property, real or personal to her own use, any property, real or personal, which may have been acquired by, or given or descended to her during such separate residence, and to retain the exclusive custody and guardianship, and to receive the earnings of her minor children born in this country and living with her, unless upon a hearing of the parties before the Superior Court of Judicature, it shall be made to appear by other evidence than such decree of divorce, that she has been guilty of adultery, or other criminal breach of the marriage covenant.

SEC. 7. *Forcible removal forbidden.*

If any such married woman shall reside in this State, separate from her husband, it shall be unlawful for the husband of such woman, he being an alien, or being about to leave the United States to go to any foreign country, to take from the custody of such woman any minor child of the marriage, born in this country, with intent to remove said child to any foreign country against the consent of the mother.

SEC. 8. *Guardians—how appointed.*

Upon her application a guardian may be appointed for such child, and the Superior Court of Judicature, or either of the justices thereof, is authorized to issue an injunction restraining the father and all other persons from removing said child from this State against the consent of the mother, and to make such further orders and decrees as shall secure to her or to said guardian the custody of such children.

SEC. 9. *Conveyances by and to wife, how made if husband under guardianship.*

The wife of any man who is under guardianship may join with the guardian in the conveyance of her interest in her real estate, or in the real estate of such ward, or in making partition of her own real estate held in joint tenancy or in common, and may make or receive any release or other conveyance necessary or proper for that purpose, in like manner as she might have done with her husband if he had been under no disability.

SEC. 10. *Wife may join in conveyances of husband, when.*

Any married woman of full age may join with her husband in any conveyance of real estate, and any marred woman may join with her husband in release of dower, although she is not of full age.

SEC. 11. *Wife may devise her real estate.*

Any married woman of the age of twenty-one years or upwards, and of sane mind, who may be seized in her own right of any real estate in this State, shall have power to give, devise and dispose of the same by will in writing, which will, when signed and sealed by the devisor, and duly attested and subscribed by three credible witnesses thereto in her presence, and executed with the formalities now required by law in other cases, shall be proved and allowed by the courts of probate in this State, and shall be effectual in distributing the estate devised, according to the intention of the devisor; *provided, however*, that any such will shall in no case affect injuriously the rights acquired by the husband in any estate so devised, by virtue of the marriage contract. (*Laws of* 1845, *chap.* 236.)

SEC. 12. *Contracts before marriage.*

At any time before a marriage the parties may enter into a contract in writing, declaring their consent that after the marriage shall have been solemnized, the wife shall continue to hold either the whole or any designated part of any interest in the real or personal estate, or rights of action of which she may be seized or possessed at the time of her marriage, to her sole and separate use, free from the control and interference of her husband, and the said wife shall hold, possess and enjoy the same accordingly. (*Laws of* 1846, *chap.* 327, *sec.* 1.)

SEC. 13. *Conveyances and bequests to married women.*

And devise, conveyance or bequest of property, real, personal or mixed, may be made to any married woman, to be held by her without the intervention of a trustee, to her sole and separate use, free from the interference or control of her husdand; and she shall hold, possess and enjoy the estate so given, devised, conveyed or bequeathed accordingly; and shall in like manner, hold any property which she may receive under the provisions of any deed of trust, made either before or after her marriage. (*Laws of* 1846, *chap.* 327, *sec.* 2.)

SEC. 14. *Contracts to be recorded.*

The contract or conveyance aforesaid, whenever the same shall relate to land or real estate, shall be recorded in the registry of deeds, in the country where said land or real estate is situated, as is required in relation to deeds of real estate in other cases. (*Laws of* 1846, *chap.* 327, *sec.* 3.)

SEC. 15. *Married women to sue and be sued.*

Married women, in the cases aforesaid shall, in respect to all such property, have the same rights, and possess and be entitled to the same remedies, in her own name at law and in equity, and be liable to be sued at law and in equity upon any contract by them made, or any wrong by them done in respect to such property. And also upon any contract by them made, or wrongs by them done, before their marriage, in the same manner and with the same effects as if they were unmarried.—(*Laws of* 1846, *chap.* 327, *sec.* 4.)

SEC. 16. *Husband not to convey property to wife.*

Nothing herein contained shall be construed to empower any husband to convey and of his property to his wife in any other manner or with any other effect than if the same had not passed. (*Laws of* 1846, *chap.* 327, *sec.* 5.)

SEC. 17. *Married women dying intestate.*

If any married woman, holding property to her separate use by virtue of this act, (sections 12, 13, 14, 15, 16, 17 and 18, of this chapter,) shall die intestate, all her right and interest in the personal property thus held shall vest in her husband, unless other provision is made in relation thereto by the terms of the contracts or conveyances hereinbefore mentioned; and he shall be entitled to his estate by the courtesy, in all lands and tenements held by his wife, as if this act had not been passed; *provided, however*, that in every such case it shall be necessary for the husband to take administration on the estate of the deceased wife; and he shall hold such personal property, and all the interests of the wife in any real estate, saving his estate by the courtesy, subject to the payment of all debts incurred by her either before or after the marriage. (*Laws of* 1846, *chap.* 327, *sec.* 7.)

SEC. 18. *Superior Court may appoint trustee.*

Upon the petition of any married women holding property to her sole use, the superior

court of judicature may appoint a trustee or trustees to hold the same in trust for her; and such petitioner may thereupon convey to such trustee or trustees all property so held by her upon such trust, or to such uses as she may declare, and thereafter such trustee or trustees may in his or their own name or names, prosecute all actions commenced in relation to such property, and defend all actions brought against such woman, foun led on any cause of action accordingly on such conveyance. And all such property so assigned shall be liable, in the hands of such trustee or trustees, to be attached or taken on execution in any such action. And after such assignment to a trustee or trustees, the rights and powers conferred upon such married woman by this act (this and the six preceding sections), shall cease, and her rights, interest and power shall depend upon the trusts and uses declared in the instrument of conveyance to the trustee or trustees, or in any other lawful declaration of trust. (*Laws of* 1846, *chap.* 327, *sec.* 8.)

SEC. 19. *Marriages not to be contested after decease, in what cases.*

Any person cohabiting and acknowledging each other as husband and wife, and generally reputed to be such, for the period of three years, and until the decease of one of them, shall be deemed, after such decease, to have been legally married. (*R. S., chap.* 149, *sec.* 11.)

ELLEN M. TARR.

BOSTON, Sept., 1855.

☞The Templar's Hall was filled to overflowing on the occasion of Mrs. SANFORD'S lecture on Monday evening. Her theme, though a very common one, was perhaps the most difficult of any she could have selected with which to interest an audience and leave a favorable impression of her own capacity as a public speaker. The Temperance question has been so fully discussed and the grouud so completely traversed that we scarcely expect to hear anything new on the subject, and more than ordinary genius and ordinary effort are required of the speaker who would hope to win anything like applause for a lecture upon this subject. That Mrs. S., did well entertain her audience was very evident from the marked attention shown throughout the entire evening. Her manner of speaking, while it was subdued and unaffected, was quite impressive, and carried with it the conviction that she herseli felt fully the importance of her own, and woman's mission as connected with the world's reformation. The lecture, as a whole, did the fair speaker much credit, and many of its delineations & appeals were vivid and eloquent. Whether public speaking is properly within woman's province or not, she is certainly doing quite as much good when well employed in that capacity as when her time is frittered away on the foibles of fashion, the mischievous twattle of village gossip, or even spent on the grave discussion of the all important question of caste. It may be masculine for woman to appear on the stage as a public speaker, but it is certainly a gratifying sight to see her raise herself above the sphere of fashionable nothingness in which so many are content to move. That woman has a higher mission to perform than has yet been fulfilled there can be no doubt, and she who sets herself about its performance the most earnestly and wisely, is the truest woman whatsoever the world may think of her.—*Elyria Paper.*

☞The best knowledge is that which is gathered by one's own industry.

MARRIED WOMAN IN KANSAS.—The following resolutions were adopted by the Constitutional Convention recently held in Kansas. We trust that a clause embracing these just and equitable principles may find a place in the fundamental laws of that young state:

"Resolved, That the General Assembly shall have no power to pass any law whereby the separate estate of a married woman either in property, real personal or mixed, shall ever be made subject to the disposal of the husband or subject to the payment of the debts of the husband in any manner, unless by the written consent of the wife first obtained, duly acknowledged and recorded, witnessed by at least two witnes sesto be selected by the wife.

Rosolved, That the General Assembly shall have no power to pass any law depriving the mother of an equality with the father in the maintainance, education and care of the children; and in no case shall the mother be deprived of her children except on account of insanity, intemperance, or other gross impro prieties."

From the Tribune.

Circulate the Woman's Rights Petition.

For several years past large numbers of the men and women of New-York have petitioned the Senate and Assembly to so revise our State Constitution as to give all the citizens equal political privileges. They have demanded for woman the right of suffrage. A very respectful hearing has been given them, but the claim has not yet been granted.

Frequent droppings wear even stones. Every name added to such petition will furrow deeper the channel which is destined ultimately to wear its way through the heart of this hoary civil injustice. All citizens of the State who believe in the essential equality of human rights are bound in solemn duty to sign this petition. All *men* who believe in the golden rule, and who would not be themselves disfranchised, are bound in Christian duty to sign this petition. All who believe that Nature has limited the sphere of woman, and withheld from her the wish as well as the abilify to succeed in political life, are bound in honorable consistency to sign this petition. What folly, added to injustice, to *prohibit* her voting, when a little gallantry would easily grant her the rights of the ballot-box—which of course, she would then gratefully decline.

Every woman who desires the right to vote ought to be bold enough to say so. Every one who does not desire this right for herself, but who is quite willing that other women who do should enjoy it freely, owes it solemnly to herself and them to demand in their behalf that they may be enfranchised. In short, every man or woman who can give no good reason against this claim is obligated, in common benevolence, to become also a claimant.

There is a right and a wrong somewhere!

Our women have pretty genenrally got the hang of the State School houses, and it is questionable now whether you can prevent them from getting the hang also of the great State House. Come over and help us! Give your own name at least, and as many more as you can possibly obtain; for this must be the effort of volunteers. The harvest is fully ripe, and much wheat is scattered upon the ground for the want of somebody to gather it, for the laborers are very few. Friend, go work in this vineyard at once!

Origin of Our Common School System.

It is pleasant to look back to the seedling from which this magnificent system of youthful instruction, to which children of all classes are admitted without fee or reward, has grown up. The following record of the Pilgrim Court of Plymouth is the acorn to the oak which has become thus magnificent, thus a shade to all lands: "Forasmuch as the maintenance of good literature doth much tend to the advancement of the weal, and the flourishing state of societies and republics, this court therefore order that in whatever township in this government, consisting of fifty families or upwards, any meet man shall be obtained to teach a grammer school, such township shall allow at least £12, *to be raised by rate on all the inhabitants.*"

This was the leaven that leavened the whole New England lump, which has run through all her colonies, and is the star that has ruled our destiny. This has been the true policy pursued by our government from the beginning, and which has made us pre-eminent over all the nations of the earth. An English Review says of our School system, that it is "the only thing original to America." Is it not honor enough to originate one thing of such extensive bearings on the cause of mind, upon the destiny of man? Now, true patriotism is shown, by a firm and steady maintenance of those principles which, as the driving wheels of a powerful engine, have steadily moved us onward in the upward progress of true greatness, cost what they may. Our Common Schools are to our country what the stars are to the georgeous firmament above, luminous points of beauty and promise. An obligation deep and profound we owe our country, to keep these stars unclouded. Nor can any man be a true patriot, who refuses them his fervent payers and his best wishes.

South Western School Journal.

DEATH AND SLEEP.

Translated from the German of Krummacker.

BY KATE A. HENKLE.

Death and Sleep, the angels of slumber and of death in a brotherlike embrace wandered ever the earth. It was evening. They reclined upon a hill not far from the habitations of men. A melancholy stillness reigned around, and the evening bell in the far-distant village had ceased to sound. Still and silent as is their custom, sat both these beneficent guardian angels of human race in cordial embrace, and already night was approaching. Then arose the angel of slumber from his moss-covered couch and scattered with noiseless hand the invisible seeds of slumber. The evening wind carried them to the still habitation of the tired husbandman. Now sweet sleep enfolded in its arms the inhabitants of the rural cottage, from the grey-haired sire who leans upon his staff, to the infant in the cradle. The sick man forgot his pain, the mourner his sorrow, and the poor man his cares. All eyes were closed. Now after his task was ended, this beneficent guardian lay down again by the side of his sterner brother! "When the morning dawn appears," cried he, with joyful innocence, "then will the world praise me as their friend and benefactor. O what joy unseen and secretly to do good. How happy are we invisible messengers of the Good Spirit! How beautiful is our still vocation!" So spake the friendly angel of slumber. The death-angel looked at him with silent sadness, and a tear, such as the immortals weep, stood in his great dark eye. "Ah," spake he, "that I cannot as thou, rejoice in these thanks; the world calls me its enemy, and the destroyer of its peace!" "O my brother," answered the angel of sleep, "will not the pious man awaking, recognize in thee his friend, and thanfully bless thee? Are we not brothers, and messengers of one father?" So spake he, the eye of the death-angel glestened and the brotherly genii tenderly embraced each other.